

The Brooklyn Jewish Center Review

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SEPTEMBER

1934

Greetings from Mr. and Mrs. FINE

Much to our regret it will be necessary for us to be absent from the city during the High Holy Day season. We shall therefore be deprived of the extreme privilege of attending the lofty and inspiring services conducted at the Center. Although far away, we shall be with you in spirit and pray for a New Year filled with happiness, joy and contentment for Israel and all mankind.

To our fellow members of the Center and to our friends and relatives, we extend our best wishes for a very happy and prosperous New Year.

MR. AND MRS. ISIDOR FINE

MR. AND MRS.

LOUIS W. BERNARD

and Family

of 260 BROOKLYN AVENUE



*EXTEND TO ALL THEIR FRIENDS AND RELATIVES THEIR
BEST WISHES FOR A HAPPY NEW YEAR*

The Brooklyn Jewish Center Review

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No. 2

NOT JUST ANOTHER, BUT A NEW YEAR

IT is with added fervor that we shall gather in our Synagogue these Holy Days to pray for a Happy New Year. Rarely in our generation has such a despondent view appeared on the Jewish horizon. Jewish misery in our day has reached the very depths of all the annals of suffering. It seems as if the world, in a new fit of maddening frenzy, is determined to crush the Jew from the face of the earth.

And yet, in a spirit of faith, we shall come before our God, and in the words of the Psalmist, cry out: "The Lord is with me, I will not fear; what can man do unto me?" It is not the first time in our tragic history that our people's life was threatened. "The cords of death have encompassed me, and the straits of the grave have come upon me; I found trouble and sorrow!"—That was the refrain that came from the heart of the Jew in countless generations and in nearly every land of his wandering. But the Jew is here and his voice still resounds with the ringing words: "I shall not die but live and recount the works of the Lord!"

It is in this spirit of hope and faith that we shall pray for a Happy New Year. A New Year, that is our wish, not just another year that shall be a repetition of the past years' woe and sorrow, but a *New Year*, new in its spirit of joy and happiness, in its gift of peace and blessedness for us and for all mankind. Then, indeed, shall we face a world, too, that is new, altogether different from the world of suffer-

ing that we came to know,—it shall be a "new heaven and a new earth, and the former shall not be remembered, nor come into mind!"

JERUSALEM—THE CENTER OF THE WORLD

LEAVING Palestine, after sojourning there for over four months, and returning to the routine humdrum life to which we are accustomed here, is like returning from a trip to fairy-land, that one sometimes enjoys in his dreams, to the awakening reality of our every day life. Palestine, today, is the fairy land of and for the Jew. It is the one investment which the Jews have made that bears fruit—aye, that is offering dividends in joyous and blessed accomplishment.

This is not the time nor occasion to discuss at length the role that Palestine has begun to play in Jewish life. We shall have ample opportunities within the coming weeks to describe in more adequate terms the miraculous reawakening of this land and the people of that land, that I was privileged to behold. I bring the reader, however, the greetings from his brothers and sisters in Eretz Israe',—from Jews who are beginning to taste the sweetness of life, who, for the first time in their lives, are breathing the air of freedom, who are acquiring the lost art of laughing and singing again. They plead that we, their brothers, come to see them, and perhaps, to live with them. They are unselfish in their joy—they would have us share with them their happiness.

But if we cannot actually live with them, if we cannot be with them physically, they would have us live with them at least in spirit—spiritually to be neighbors with them. That is after all what Zionism fundamentally means. The leaders of the movement did not believe that *all* Jews of the Diaspora would be transplanted to Zion, but they did believe that the community there would form the spiritual center of the Jews throughout the world, that we would be guided by their way of life and be inspired by their cultural and idealistic achievements. That duty we can and should perform. Our outlook upon Judaism and Jewish life would be enriched and ennobled if we could learn to look to the Jewish life in Palestine for our guidance and direction. They, small in numbers as they are, are re-creating Jewish values, are restoring Jewish culture to its pristine glory, are making religion a true Way of Life.

According to an ancient belief expressed by the Rabbis, Palestine is the center of the world, and Jerusalem is the central point of the globe. For the Jew that is a literal truth—it is, and must become even more so, the center of *his* world, the focal point upon which revolve all his ideas and ideals of life.

To live—if not in Eretz Israel then *Samuch, close to Eretz Israel*—to live spiritually under the influence of Eretz Israel, that is the task of the Jew in Galut. For only then can we hope that through Eretz Israel will Jewish life in every land be re-awakened to heights of spirituality and idealism such as distinguished it in the classic days of old!

—DR. ISRAEL H. LEVINTHAL

The American Library of Nazi-Banned Books

FORGES AHEAD IN DEFENSE OF WORLD CULTURE

By J. G.

ALITTLE over a year ago the cultural world received with amazement a news item from the then new Hitler Germany. We were already accustomed to news concerning outrages committed by the Nazis against all those who did not wholeheartedly subscribe to the doctrines of National Socialism. We had heard of the atrocities perpetrated by Hitler's henchmen against thousands of men and women whose chief crime was that they were not born of pure Aryan stock. The evils of the concentration camps were already known to us through the testimony of living witnesses who managed to escape the tortures of these barbaric prisons.

This time the news concerned a campaign inaugurated by the Minister of Propaganda against intellectual progress. It set out to purge all libraries, public and private, of books written by the leading minds of all nations. No author of renown escaped the "black list" as long as the new regime considered his works dangerous and un-German. On May 10th, in the presence of members of the Nazi Cabinet and university professors, masterpieces of human thought were tossed into the flames in a veritable "auto-da-fe". Included therein were works of Heine, Gorki, Wasserman, Spinoza, Einstein, Freud, Marx, Lessing, Zweig, Schnitzler, Liebknecht, Roland, Remarque, Ludwig, Lasalle, Lewisohn, Feuchtwanger, Voltaire, to name but a few. It was a National Socialism holiday, a celebration signifying Germany's abandonment of civilization and its return to barbarism.

The world gazed with horror at this sad spectacle. In France a group of prominent writers and scientists, under the leadership of Heinrich Mann, organized to preserve, in one collection, the cultural heritage which the Nazi Government wished to destroy. The Library of the Burned Books was inaugurated on May 10, 1934, on the first anniversary of the lamentable book burning spectacle. A similar committee was organized in London under the presidency of H. G. Wells.

In the United States, the Brooklyn Jewish Center launched the project for the inauguration of an American Library of Nazi-Banned Books through

the columns of the *Review* in the issue published last April. Our first task was the organization of an Advisory Board, consisting of well known leaders of thought in this country. The movement gained an immediate and enthusiastic response. The pages of the *Review* will contain the letters of endorsement received by the organization committee for the establishment of this library. Prof. Albert Einstein was the first to endorse the project. In a letter addressed to the writer he stated:

"This is indeed a superior method of bringing to public attention the in-



Professor Albert Einstein



Dr. Will Durant

justice and the senselessness of German persecution."

Returning to America after an absence of twelve years, Ludwig Lewisohn was asked to join the membership of the Advisory Board. He readily agreed to serve, stating: "When I first read of the plan it struck me at once as an extraordinary, dignified and powerful weapon in that fight for the spiritual freedom of mankind which it seems to be the special duty of the Jewish people to lead in this age." In this one paragraph Mr. Lewisohn gives a fitting an-

swer to those who profess that the erection of the library should be the concern of the non-Jewish world. It was the writer's privilege to meet Mr. Lewisohn at the recent Zionist convention at Atlantic City and to discuss with him the plans for the library. He expressed himself most enthusiastically in favor of the project. The burning of the books, he told me, was but the climax of a long-standing movement against certain authors who were discriminated against in Germany.

Most interesting was the statement of Dr. Will Durant. The German edition of his famous book, "The Story of Philosophy" is selling rather well and has brought him almost half of the royalties he has received in the past six months. "Presumably," wrote Prof. Durant, "the sale of my books will be stopped in Germany if I put my name on your list. Nevertheless I think the little sacrifice ought to be made. Put me down as one of your Advisory Board, and I shall count it a great honor. I admire and applaud your enterprise."

The launching of the project and the organization of the Advisory Board is only the beginning of the work of proving, in a most emphatic manner, that together with France and England, America, too, abhors the German assault upon world culture.

We shall look forward to the cooperation of all friends of the freedom of the written word to help in the early establishment of The Library of Nazi-Banned Books.

THE TWELVE MONTHS ENDING 5694

By JOSEPH WOLFE

PERHAPS the most important events in the year of Jewish history just passed were the intensification of the boycott against German merchandise and the announced plans for the calling of a World Jewish Congress at Geneva next year, with the aim of establishing it as a permanent institution, under a resident secretarial staff.

The boycott, led by Samuel Untermyer, gained great strength when it was joined by the American labor forces and by the Catholic church, and brought Germany to an economic crisis. Only the sensation of the Nazi "purging" and the death of Hindenburg distracted the nation from its desperate situation and served to give the Hitler regime a breathing spell.

The World Jewish Congress was proposed at a gathering of Jewish European leaders and representatives of the American Jewish Congress at Geneva. Its great importance at the moment lies in the fact that the anti-Semitic leaders in various lands may see in it the verification of their charges that the Jews of the world form an international "super-government," and are thereby prevented from being assimilated as true citizens by the countries in which they reside. Protests against the Congress were made by the American Jewish Committee.

The Geneva delegates announced a continuance of the boycott against Germany. They elected Stephen S. Wise President and named Dr. Samuel Margoshes and Prof. Horace Kallen to the steering committee.

In Germany the oppression of the Jews continued, and their situation was little changed from the previous year except that the "cold pogrom" of exclusion took the place of physical violence.

The influence of the German persecutions was felt in the terrible riots that broke out in Constantine, Algeria, where the native population attacked the Jews. The first reports gave as the number of killed a hundred, but this figure was later amended in France to sixty, and the Governor of Algeria insisted that not more than 27 died. Of those arrested seventy were convicted, mostly Arabs,

and most of them also charged with looting. Some experts held that the riots were inspired as much by the French colonial policies as by anti-Semitism. This riot was followed some weeks later by brief clashes between Jews and Arabs in Ouidja, Morocco.

* * *

In Austria the events following the assassination of Chancellor Dolfuss brought this statement from Prince Ernst Von Starhemberg as to the attitude of the Austrian Fascists towards the Jews:

Austrian Jews occupy a number of posts in the professions out of all proportion to their percentage of population . . . Our measures against the Jews are defensive. They are not aggressive. There will be no persecution and no pogroms in Austria."

The statement was given out in the course of an interview with the correspondent of the London Daily Express.

* * *

In Rumania a victory at the polls was achieved by Ion Duca, head of the Liberals. Duca and his party were considered more liberal in their Jewish policies than the other Rumanian groups, but soon after he was assassinated by the Iron Guardists, the most dominant of the anti-Semitic forces. It was said that it had also been planned to kill at the same time Magda Lupescu, King Carol's Jewish companion, to whom he has remained faithful for many years.

* * *

In Russia the Soviet government decreed Biro-Bidjan, the Jewish colony, an autonomous Jewish republic. An account of this project will be found in another part of this issue of the *Review*.

* * *

In Palestine the sensational trial of Abraham Stavsky for the murder of Dr. Chaim Arlosoroff ended in his being found guilty and condemned to death. This verdict, however, was later reversed by the Court of Appeals and Stavsky was released. Stavsky's co-defendant, Zvi Rosenblatt, had been acquitted at the first trial. The accused are Revisionists and their detention was associated with the bitter struggle the Revisionist Party is engaged in with the other Zionist groups.

Rioting occurred by the Arabs as a demonstration against Jewish immigration, though Zionists have bitterly complained that the British government is unfairly restricting such immigration.

Much dissatisfaction was expressed by Jews the world over with the arrangements made by many German refugees in Palestine to export their capital from Germany in the form of goods—the only salvaging of their funds permitted by the Nazi government.

* * *

There was an outbreak of violent anti-Semitism in Turkey, but the government quickly suppressed it and the responsible officials were punished.

* * *

Other events of interest were:

Nahum Sokolow was re-elected head of the World Zionist Organization for two years. Chaim Weizmann refused the post.

Henry Morgenthau, Jr. was appointed Secretary of the Treasury of the United States by President Roosevelt, succeeding the late William H. Woodin. Morgenthau is an old associate of Roosevelt. He was head of the Farm Credit Administration, and when Roosevelt was Governor of New York he appointed Morgenthau Conservation Commissioner of the State.

Enrico Salem, a Jew, was appointed by Mussolini the Mayor of Trieste. Salem comes from an old Portuguese family. His grandfather was President of the Jewish Community of Trieste until 1912.

The Dickstein Congressional committee brought to light many Nazi activities in the United States in the course of its investigation of un-American organizations.

Sir John Simon, English Foreign Secretary, officially denied that he was a Jew. Sir John has been particularly antagonistic to the Nazi regime.

Two Jews were appointed officers of the French Legion of Honor and twelve were made Chevaliers. Eugene Dreyfus was appointed Presiding Justice of the French Supreme Court.

George Blumenthal, retired American banker, was elected President of the Metropolitan Museum of Art, succeeding the late William Sloane Coffin.

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Twenty-Two Died In Eliezer Don Slonim's Home

By RABBI LEO GOTTESMAN

TWENTY-TWO died in the home of Eliezer Don Slonim and he the first of them, on the morning of August 24th. His heroic martyrdom in death was characteristic of the man. With him died his wife, Hannah, their little son Aaron, and a younger child.

Eliezer Don was the son of Jacob Joseph Slonim, Rabbi of Hebron; his wife, the daughter of Rabbi Orlansky of Zichron Jacob.

I cannot better give a picture of Eliezer Don Slonim than by describing what he did for the Hebron Yeshivah. His interest in it knew no bounds, and his services were invaluable. During most of my stay at Hebron, Rabbi Mosheh Mordecai Epstein, the Dean, was in America, and the burdens of the Yeshivah management fell upon his son-in-law, Rabbi Jechezkel Sarne, affectionately called Reb Chatzkel. The latter, who shared the two-family house in which I lived with Eliezer Don Slonim, was constantly appealing to my host for assistance and all manner of favors which the Yeshivah needed.

The rent of the Yeshivah was long overdue, and no funds on hand. Mr. Slonim, as manager of the local bank, had a good deal of influence with the landlord. Of course Eliezer Don made sure that the landlord would grant another extension. Or one of the boys in the Yeshivah would get into trouble of a serious nature with the Arabs—and for a most innocent cause. A man may not enter an Arab house without first knocking audibly and announcing loudly his coming; this is for the purpose of warning any women who may be inside to veil or retire. But sometimes a newcomer to the Yeshivah, unfamiliar with the streets might mistake an Arab house for his own lodgings and enter unexpectedly. If he escaped physically from the wrath of the Arab males within, he would probably be jailed.

Reb Chatzkel would invariably make haste to report the matter to Eliezer Don—who, by cajolery and the exercise of his influential position would succeed in getting the prisoner released. Or it would be necessary to cash a check for the payment of bills—only Eliezer Don Slonim could perform this favor for the Yeshivah. And so on and on.

(Five years ago last month, on August 24, occurred the terrible massacre of Jews by Arabs in Hebron, Palestine. Rabbi Gottesman, who had studied at the Yeshivah in Hebron, and knew most of the victims, was one of the Americans who was most poignantly affected by the tragedy.—Editor.)

He was offered a position in Tel Aviv that would pay him a larger salary than he was getting. He declined. He did not wish to leave Hebron. At another time he was offered a very good business opportunity which would require his going to America. He turned it down, preferring to work for £20 monthly in Eretz Israel than \$500 elsewhere. He did not want to lose his soul.

His interests were wide, embracing all of modern life and centering particularly upon Jewish affairs. He was a protagonist of the Zionist movement, and an ardent supporter of the Mizrachi. To the latter organization he was devoted with heart and soul. A man of culture, both worldly and Jewish, an accomplished linguist, he found time among other things to be the correspondent of the Hebrew Palestinian daily newspaper *Haaretz*, in Jerusalem. He used the pen-name *Haduny*.

It is noteworthy that in his column *Chadushot M'Hebron* he gave a good deal of space to the Arab community, describing their doings and their progress in very friendly and constructive terms. He knew the Arabs well and was on terms of best friendship with them. On cold nights during the rainy season, when the best Arab homes are none too comfortable, the local Sheiks were accustomed to gather in Eliezer Don's house, to talk, and play chess, and drink black Arabian coffee.

He, Slonim, did much for the Arabs in general and for their leaders and politicians in particular. Many were the favors he obtained for them, which included loans. He had very much faith in the Arabs—far more than later events justified.

I recall how once, when he had to transfer £5,000 in gold from the bank in Hebron to Jaffa, he took along just one Arab as a guard.

No one of any importance who came to Hebron failed to visit the hospitable, charming home of Eliezer Don and Hannah Slonim. No one ever failed to find a welcome there. On holidays the older students of the Yeshivah would gather at his home to sing and make merry. Not every home was thus open to the students—for some of the old generation Hebron Jews were not heartily in favor of the new constructive spirit that had come into Palestine and of which the Yeshivah was one of the most conspicuous manifestations. For this reason Eliezer Don was loved by all the Yeshivah *bahurim*.

On the Saturday of the massacre a large number of people were gathered in the house of Eliezer Don Slonim, including his wife, his two children, and his wife's parents, Rabbi and Mrs. Orlansky, of Zichron Jacob.

Shortly before that fatal day, Hannah's parents came to Hebron to visit. It was thus that they were present when the unbelievable atrocity was perpetrated. It is no wonder that so many people came to Eliezer Don's home for shelter when it became evident that the Arabs were on the rampage. Could it be that they would forget his friendship—his wife's kindness?

As a matter of fact they did not forget. A number of Arabs came knocking at his door. Give out the strangers you are harboring there, they cried, and we will spare you, and your kinsfolk. His answer, a culminating step in his martyrdom, was characteristic of the man:

"I have no strangers here,—only my brethren!"

Eliezer Don had a revolver, which he was licensed to carry because of his position in the bank. When they shattered the door, the Arabs found themselves facing Eliezer Don, revolver in hand; behind him, the huddled crowd of men and women and children. Eliezer Don pulled the trigger. The revolver had never been used. It jammed. They sprang upon him, and so he was first to die.

Hannah was not killed by the Arabs. She died there because her heart burst when she saw her husband murdered.

Little Aaron they killed, and the younger child.

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BIRO-BIDJAN—A CRITICISM, AND THE REPLY FROM THE SOVIET EMBASSY

BIRO-BIDJAN lies between the two rivers Biro and Bidjan which are tributaries of the River Amur, and it is situated at a distance of 5,000 miles from Moscow. The only means of communication is by the Trans-Siberian Railway, by which it is bounded on the north.

The decision to create a Jewish autonomous settlement was adopted by the Soviet Government in 1928. Its primary motive was said to have been the wish to find productive employment for the hundreds of thousands of Jews who were deprived of a livelihood in consequence of the Bolshevik economic policy. The Government had previously been engaged in a scheme to establish 100,000 Jewish families in ten years on the land in the Ukraine, the Crimea, and White Russia, but despite the very large funds supplied by a Jewish philanthropic organization in the United States, as well as the money provided by the Government itself, the total number settled on the land after four years was only 17,000 families. The Birobidjan scheme was therefore launched as a supplementary enterprise, as the state of distress among the unemployed Jews in the towns was constantly becoming worse.

The region in Eastern Siberia was selected for this purpose after investigation conducted by scientific commissions, who reported that it contained a great deal of mineral wealth and was also suitable for agricultural development. It is described as a land that is twice as large as Palestine, with a climate that is extremely cold in the winter and extremely hot in the summer. For two or three months a year there are torrential rains, which cause a good part of the territory to be swampy. Despite the climatic drawbacks, the Soviet Government worked out a five-year plan whereby they hoped to establish 50,000 Jews in Biro-Bidjan and then to proclaim the region a Jewish "republic".

Besides the plausible object of furnishing a livelihood for a large number of its subjects who had been impoverished by its own policy, the Government was doubtless also influenced by other motives. One was to promote the development of a district which was said to need only labor in order to become a

The following article was published in the "Manchester Guardian" as the report of a correspondent. The "Review" asked the Russian Embassy in Washington to comment on it, and the Embassy's reply follows the article.

productive and prosperous area. Another was to provide a counterblast to the Zionist movement, which the Bolshevik Government has systematically oppressed for many years past. If the Russian Jews were promised a "National Home" of their own, even though in Siberia, it was believed that they would cease to take any interest in Palestine. And a further motive was to develop an area that might prove a convenient strategic base in the case of an armed conflict with Japan.

The selection of the settlers was undertaken by a Jewish colonization society in Russia, called "Ozet," which also devoted itself to the raising of some of the requisite funds. It established many branches throughout Russia and a few also in North and South America and elsewhere, and the settlers were drawn from various parts of the Soviet Union. Unfortunately, however, owing to the defective organization in Biro-Bidjan and the lack of proper provision in regard to food and housing accommodation, the majority of the intended settlers left. In 1931, for example, 1,680 left out of 2,800, and out of 6,500 who went in 1932 more than half returned. Up to the end of last year only 7,000 Jews had actually remained out of a total of 18,000 who had gone out, and about another 1,200 have since arrived.

The Soviet Government was naturally annoyed when it found last year that there was not the least likelihood of its scheme being realized within the proposed period. It had a rigorous inquiry made into the causes of the failure, and found that there had been maladministration, and apparently even worse, on the part of some head officials. The result was that the head of the Building Trust, the chief engineer, and the manager of the Finance Department of the Trust were sentenced to death and four other officials were given ten years' penal servitude.

The failure, however, was not due solely to mismanagement. It was also due to the unsuitability of a great num-

ber of the "transmigrants" who were sent out at the expense of the Government, many of whom were old or suffered from some physical or even mental disability and who had no knowledge of any useful trade. Besides, the Jews found that Biro-Bidjan was already inhabited by several thousands of natives, Mongolian Golds and Tunguses, as well as by Cossacks, Koreans, and Chinese, and they saw little prospect of outnumbering them within any definite time. At present the total population is 50,000, of whom the Jews form at most about 8,000.

Last year the Soviet Government announced that the Jewish "republic" would not be proclaimed until 1937, in the hope that by then there would be at least 50,000 Jews. Its decision to declare the "republic" as now constituted is probably due to the wish to provide a further incentive to immigration or transmigration and also to attract Jews from other countries. The "republic" is to have a Jewish self-governing administration, with Yiddish as the official language. But otherwise it will be Jewish in nothing but name. The observance of the Jewish religion is to be as strictly proscribed as in other parts of the Soviet Union, and the Zionist movement is likewise not to be tolerated. The Jewish "republic" will be a quasi-political curiosity, but of no serious importance for the solution of the Jewish question.

(Following is the statement received from the Russian Embassy. One of the questions asked by the Review was whether the policy of the Soviet government was to subordinate the other nationalities living in Biro-Bidjan to the small Jewish minority, as would naturally have to be done if the region were to be a Jewish republic in fact.)

EMBASSY OF THE U. S. S. R.
WASHINGTON, D. C.

THE article on Biro-Bidjan is full both of misconceptions of the whole purpose of the opening up of Biro-Bidjan to colonization by Jews and some direct misstatements of fact.

The primary motive for the creation of an autonomous province in Biro-Bidjan was to provide for a more thoroughgoing realization of the principle of national self-determination proclaimed

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The Review's Own Almanac

September

September 1, 1577.

The Jews of Rome and the papal states were ordered by Pope Gregory VIII to send a proportion of their numbers to attend church services so that they might be imbued with Christian doctrine. Seven years later, on the same date, he made this order more specific by requiring that a hundred Jewish men and fifty Jewish women be sent to church each week. The sermon at these services was usually preached by an apostate.

September 2, 1825.

Mordecai Manuel Noah, a colorful American-Jewish figure who was United States Consul at Tunis and a playwright, laid the foundation stone for a Jewish colony within America, to be organized on a tract of land he bought on Grand Island, in the Niagara River. This territorial scheme was devised by him as a remedy for Jewish persecution. The foundation ceremonies were held in an Episcopal church in Buffalo.

September 3, 1189.

On this day the anti-Jewish riots in England, incident to the coronation of Richard I, began. They led to the expulsion in 1290.

September 5, 1791.

Birth of Giacomo Meyerbeer, operatic composer. His best-known works are "Le Prophète", "Dinorah", "Les Huguenots", and "L'Africaine".

September 5, 1764.

Birth of Henriette Herz, one of the world's famous "salon" women. To her home in Berlin came the most noted people in Europe. She was married to a doctor and philosopher, Marcus Herz, twenty years her senior.

September 8, 1900.

Acquittal of Wolf Israelsky, accused of ritual murder at Konetz, West Prussia. The case brought the Jewish community of Konetz to ruin and had a damaging effect on Jews throughout Germany.

September 9, 1864.

Rebekah Kohut, community worker, born.

September 9, 1553.

The Talmud burned in Rome. All copies in Jewish possession were seized and publicly burned on Rosh Hashonah.

September 13, 1863.

Cyrus Adler, educator, born.

September 16, 1676.

Sabatai Zevi, notorious pretender, died. His death occurred, appropriately enough, on the Day of Atonement.

September 16, 1777.

Nathan Mayer Rothschild born. He was the foun-

der of the English Rothschild and the most celebrated of the family. He married the sister of Moses Montefiore and thus became allied with the Sephardic community which ruled the money world in London through their connection with Amsterdam. He earned his first fortune (forty thousand pounds) selling raw materials and dyes.

September 19, 1812.

Mayer Anschell Rothschild died. He was the head of the family whose five sons settled in the capitals of the world to form the great international banking house.

September 20, 1540.

First auto-da-fe in Portugal.

September 21, 1349.

Massacre of Jews in Zurich, Switzerland. The black plague was raging over Europe and the Jews were blamed for it. The discovery of the dead body of a Christian boy inflamed the townspeople of Zurich to a murderous rage. They arrested the entire Jewish community, tortured them, and on the Eve of St. Matthew's Day, killed and burned them alive.

September 25, 467.

Death of Tabyomi, renowned scholar and head of the Rabbinical Academy of Sura, Mesopotamia.

September 26, 1898.

George Gershwin born. Became known as a Broadway composer with the musical comedy "La La Lucille," and gained the admiration of serious musicians with his "Rhapsody in Blue," written in 1924 for Paul Whiteman's first concert of jazz music. Gershwin composed it as a piano piece and it was orchestrated by Ferde Grofe, then Whiteman's arranger and now one of the leading composers in the jazz idiom. A great deal of the fame of the Rhapsody is due to Grofe's remarkable arrangement of it.

September 27, 1791.

Emancipation of the Jews in France. For the first time in the history of modern Europe Jews became equal citizens of the country of their birth.

September 30, 1337.

Massacre of the Jews of Deckendorf, Bavaria. The Jews of this community were accused of stealing and desecrating a consecrated wafer. It was reported that the wafer had miraculously yielded blood and the people took this as a signal to avenge themselves on the Jews. The ghetto was attacked and all its inhabitants were either killed or burned. A wave of massacres then spread throughout Bavaria, Bohemia, Moravia and Austria, destroying fifty-one Jewish communities. With the property looted from the slaughtered Jews a church was built in Deckendorf as a memorial to the Bleeding Heart.

WHY HITLER DOTES ON WAGNER

NEARLY THREE QUARTERS OF A CENTURY AGO A FAMOUS GERMAN VOICED NAZI ANTI-SEMITIC VIEWS

RICHARD WAGNER is Hitler's favorite composer. On his work he lavishes his greatest artistic affection, and the annual Bayreuth festivals, at which the Wagnerian operas are produced as memorials to the composer, receive his personal attention and his presence.

The reason for this love will become apparent from a reading of an article that Wagner published in the "Neue Zeitschrift für Musik" in 1850, parts of which are reprinted below. It was entitled "Das Judenthum in der Musik," and became celebrated throughout Europe, or more properly speaking, notorious. The article originally was written under the pen-name "K. Freigedank" (Freethought), Wagner afterwards stating that he wished to avoid the accusation of professional jealousy.

The article is as rabid an anti-Semitic statement as is to be found in polemic literature, and leaves the reader with the almost awed wonder that an authentic genius like Richard Wagner, a man who wrote some of the most noble, the most inspiring and the most beautiful music in the world's history; who reformed operatic art and influenced all music that came after him, should have given expression to such illogical and vicious ideas.

Wagner's anti-Semitism was later carried on by his son-in-law, Houston Stewart Chamberlain, an Englishman who went to study in Germany and became a super-Prussian. It was Chamberlain who concocted the "Aryan" racial theories on which Hitler based his program.

The burden of Wagner's essay is that a Jew, because of his racial traits, cannot be a true artist. Wagner first asks for honest admission of the fact that Germans have a congenital dislike for Jews.

"... In spite of all speechmaking and written manifestations on their (the Jews') behalf, we continue to be repelled by any prospect of actual and practical contact with them... We must explain to ourselves why the involuntary repulsion exists which the person and character of the Jew is thus found to awaken.

What we most distinctly know of it is—that it is stronger and more weighty than the zeal which we are prepared to enlist for its effacement.

"In continuing to classify as bad manners all frank reference to our natural antipathy to the Jewish character we deliberately deceive ourselves."

He then goes on to describe the Jew's characteristics, characteristics which in his opinion, naturally unfit him for participation in the creative arts.

"The Jew, who as we all know, claims to have a God all to himself, arrests our attention in ordinary life firstly by his exterior appearance. It matters not to which particular European nationality he may belong, the Jew's appearance strikes us as something so unpleasantly incongruous that, involuntarily, we wish to have nothing in common with him... No character, whether antique or modern, hero or lover, can be even thought of as represented by a Jew without instant consciousness on our part of the ludicrous inappropriateness of such a proceeding. This is extremely important, for if we hold a man to be exteriorly disqualified by race for any artistic presentation whatever—that is to say, not merely for anyone in particular but for all without exception—it follows that we should also regard him as unfit for any artistic pronouncement.

"The speech of the Jew is however of even greater importance; considered, that is, in relation to its effect upon us... The Jew converses in the tongue of the people amongst whom he dwells from age to age but he does this invariably after the manner of a foreigner. As it is foreign to our purpose to account for this fact we may for that reason claim not only to omit all accusations against Christian civilization for having forcibly kept the Jew secluded, but also to acquit the latter of responsibility for consequences of the separation... A language is not the work of one, but its mode of expression and its development are the joint emanations of an ancient community... In such a language the Jew can naturally but echo and imitate and is therefore debarred

from fluent expression and pure creative work.

"But the mere audible twang of the Jews' speech is also particularly offensive. Two thousand years of intercourse with European nations have in his case not sufficed to eradicate peculiarities of the Semitic mode of expression, which has defeated all culture through the strange obstinacy of the Jewish nature. The hissing, shrill-sounding buzzing and grunting mannerism of the Jewish speech fail at once upon the ear as something strange and disagreeable in kind. These mannerisms also take the form of an application of the words entirely inappropriate to our national speech; of an arbitrary prolongation of them; and of a phrase-construction producing the total effect of a confused babble, in listening to which our attention is monopolized by the manner of utterance and correspondingly diverted from the sense of what is being said.

THE exceptional importance of this circumstance as explaining the impression produced upon us particularly by the music works of modern Jews must first of all be recognized... Hear a Jew speak; every shortcoming in point of human expression has its sting, and the cold indifference of his peculiar 'Gelebber' never rises to any warmth—not even in the presence of the stimulation of higher or heated passion. On the other hand, should it happen that we become impelled to such an ardor when speaking to a Jew, his incapability of effective response will invariably cause him to give way. Never does the Jew become aroused in merely sentimental expression with us. If he ever becomes excited at all it is on behalf of some special and selfish interest. Either it is his material profit which is in question, or his personal vanity; and, as his excitement has usually a distorting effect upon his speech, it also assumes a ridiculous character not in the least calculated to arouse sympathy for the speaker.

"... If the defects of speech practically withhold from the Jew the capacity for all artistic delivery of feeling through the medium of spoken words, it follows that through the medium of song, such expression must be far more distinctly impossible. Song, for example, is but speech intensified or raised to the level of passion. If the Jew, in allowing himself a greater intensity of expression through the medium of speech may

(Continued on next page)

make himself ridiculous but cannot excite our sympathy in the least degree, he will, should he proceed to the height of song, become entirely unsupportable."

Further discussing Jews in music Wagner says:

"Their physical perceptions have never resulted in sending forth from their ranks any plastic artists, their vision having been always too steadily fixed upon things far more practical than beauty and the spiritual contents of a world of imagination. Thus, as far as my knowledge extends, we have no record of any Jewish architect or sculptor in our time; though, as to painters, I must leave to the professional critic to decide whether those of Jewish extraction have really contributed anything of value to their art."

Wagner here sidesteps with a expeditious cursoriness the existence of many Jewish painters of distinction, and ignores the fact he must have known that the biblical injunction against reproducing graven images prevented the development of Jewish sculptors until recently.

Wagner then seeks to trace the cultural progress of the Jew, particularly in Germany, and prefacing this by saying: "The turn taken by our social development has resulted in money becoming more and more frankly exalted to the level of nobility. In consequence of this the Jew, whose money has not been acquired by personal labor but merely by his one and only trade of usury, is no longer excluded from the enjoyment of title."

THE Jew, Wagner argues, wormed his way into education through his money, and through education into music and literature. He did so not because he was impelled by genuine inspiration, but because he hankered for the glory of success.

In this argument Wagner makes the statement: "The only members of Society (the Gentiles) with whom the educated Jew stands in any connection are those who want his money. But never has money yet proved effective as a means of lasting union between man and man. Without friends or sympathy the Jew stands alone in the midst of a Society which he does not understand, with the strivings and inclinations of which he has no part, and to the history and development of which he is completely indifferent."

These are theories which will be at

once recognized as forming the backbone of the pseudo-scientific basis which Hitler has invoked for his anti-Semitism.

Now Wagner advances another of the planks found in the Hitler platform, the supposed unassimilability of the Jew.

"To whatever height of fancy our art-luxury may aspire, it can never entirely lose connection with the Folk-spirit. By this it is so truly held fast that the inspired poet—irrespective of the particular art in which he may be engaged—draws his impetus from the loving contemplation of that instinctive life to be found among the community within which he dwells. But where is the Jew, however cultivated he may be, to find such a people? Can he hope to do so within the domain of a Society in which he plays the part of a mere actor? If he has any connection with this society at all, it can only be with an offshoot of it, and one hopelessly detached from the original healthy stem. Even this connection, moreover, is bound to be an entirely loveless one; and this unloveliness will become more and more apparent to him as he endeavors to approach this Society for the purpose of finding food for his artistic cravings. Not only everything in it will become even more foreign and incomprehensible, but the general dislike in which he is held will not meet him frankly and hurtfully on all sides—hurtfully to him because, unlike the richer class generally, his nature has never been either softened or disciplined by any considerations for the common interest."

Anti-Semitic and unreasonable as the ideas in the above paragraph may be, it is evident that the full possession by the Jews of a national homeland would destroy them more thoroughly than any protestations.

Wagner then turns to synagog music and to discount it as a possible living folk-link for Jews. "Now, however much we may feel," he says, "to regard this musical divine-service as noble and inspired in its condition of original purity, we cannot fail to observe that the condition in which it has descended to us is one of the greatest corruption . . . Who, for example, has not had occasion to become convinced that what goes on at the present day in an ordinary synagog is the merest caricature of Church-song? Who has not been shocked and held to the spot, partly by horror and partly by a sense of their absurdity, at hearing those gurgling, jodeling and babbling sounds confusive of all trace of sense and spirit, and which no intentional car-

icature could depict so horribly as it appears in fact, and may easily be witnessed going on with the utmost naivete and earnestness?"

There is now a long discourse on the impossibility of the Jew becoming a factor in creative art, particularly in music, for the reasons stated above, as well as for related reasons. In it is found this passage:

THE Jew . . . has no real passion, or in any case, no real passion of a nature to compel him to art-creation. But without such a passion there can also be no repose, for a genuine and noble stillness is naught else than passion which has subsided and become appeased in resignation. Where there has been no previous passion we recognize no calm—but only dullness; the usual contrast to which, in Jewish work, is that pungent unrest which is so noticeable from end to end of it; only ceasing in fact to make way for the aforesaid dullness, which is one as devoid of spirit as of feeling."

Wagner then pays his respects to Felix Mendelssohn. He cannot avoid writing sympathetically of him, but he devotes this kindness to an appraisal of Mendelssohn's personal virtues and his talent—talent, that is, as distinguished from true creative ability.

"By him we have been shown," he writes, "that a Jew may be gifted with the ripest specific talent, he may have acquired the finest and most varied education, he may possess the highest and most finely tempered sense of honor—and yet, notwithstanding all these advantages, he may remain unable, even in so much as one solitary instance, to bring forth that deep effect upon our hearts and souls which we expect from Art . . ."

Towards the end of the essay literature is discussed and Heine is characterized as a clever poet of irony whose only claim to distinction was that he castigated other poets who were insincere. He ends his notice of Heine with the words:

"He also scoured unmercifully the celebrated musical members of his own race for indulging in the idea that they were artists. No deception could stand against him, for it seemed as though he were restlessly urged on by some merciless demon to seek out whatever might seem worthy of denial. Through all the illusions of modern life he went, until

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THE BIALIK I KNEW

By JOSEPH MARCUS

AMONG the ancient manuscript leaves which held in their faded, dismembered fragments the sayings of sages and the outpourings of sweet singers, stood the living incarnation of prophecy and poetry, Bialik, his eyes riveted on the undreamt-of spiritual riches, exhumed from the bowels of Egyptian soil. In the manuscript room of the Jewish Theological Seminary Library I was first introduced to him. He was seeking someone to delve into those leaves for missing poems and parts of poems of Solomon Ibn Gabirol, the youthful, tragic, philosopher poet of medieval Spain.

"Will you undertake to copy for me some poems which may be found in this library?"

It was Bialik speaking to me, in Hebrew.

"Will you come to my hotel tomorrow, Friday, and we shall plan our work?"

One could not meet Bialik face to face in an intimate task without becoming spiritually transformed by him. Instinctively I sensed the beginning of the transformation that had been so magically ushered into my life.

My rapt glance followed him as he turned from me, and guided by the genial librarian, Professor Alexander Marx, passed from table to table, from shelf to shelf, beholding the treasures of Jewish genius waiting for the living spark to revivify them. Through his mind must have flashed the memory of the conditions under which he and his colleague, Ravnitzky, worked when they edited "The Secular and Sacred Poetry of Ibn Gabirol." He has related "In time of war and revolution, when men arose to stamp out all the citadels of civilization, two men sought refuge and shelter in an ancient ruin and began to bring it to repair. Lacking all necessities, they did their work without tools, without help, often without a lamp for light. But they did it with ardent love, conscious that they were restoring a ruin for their people."

In the busy days of his American visit in 1926, traveling and lecturing in behalf of Palestine, his heart was constantly in the work he had set himself to accomplish, the collecting and publication of the poetry of the Hebrew geniuses of mediaeval Spain. His heart

yearned especially to see Gabirol whole. This unhappy lyric poet, who suffered so much in his brief life, did not find rest for hundreds of years after his death. "Let us provide an eternal resting place for his work," Bialik pleaded with me. At banquets in his honor, while his ears were resounding with praises sung for him in a language he understood not, he thought of Gabirol—perhaps a sudden flash of inspiration illumined for him an enigmatic expression, enabled him to discern some missing words. Then he would search me out in the gathering and call me over, "Marcus, *yakiri*, have you found any

new poems of Gabirol in the *Genitzah?* (the collection of ancient Hebrew manuscripts discovered by Schechter in Egypt and deposited by him in the libraries of the British Museum and the New York Jewish Theological Seminary). And returning from a trip in the West he would immediately telephone me: "What new treasures have you unearthed in the *Genitzah?*"

I found him one day in the hotel going over an article on Samuel Ha-Nagid in the Jewish Quarterly Review. "I do not understand English," he said to me, "but from the Hebrew quotations I gather the general sense. Please Marcus write in Hebrew — *Bevakasha, Ketob Ivrit.*"

With every ounce of his strength Bialik devoted himself during the last decade of his life to the task of gathering and editing the great creations of the Hebrew poetic genius of the Golden Era in Spain. Next to the Bible and the Talmud, the Hebrew Poetry, Medieval Spain, in the production of which men of the highest intellect participated, represents the creation of Jewish genius and profound emotion. For the last hundred years, beginning with Leopold Zunz, the Jewish scholars were recording and annotating and had begun to publish selections in scattered scientific journals, in a very Babel of tongues.

But Bialik, the man of the people, of the common folk, whose own poetry stirred the heart of his people, sensed that the time had come to stir the cold hearts of the scholars, whose eyes had not yet been opened to behold a new generation seeking their own people and the soul of their people. Large volumes of the work of great poets began to come out from under his hands, beautifully edited, annotated, ready to be taken into one's home, to pore over, and be inspired by their lyrical effusions, as illumined by the interpretation of the modern prince of poets. The scholars rubbed their eyes. "What, is Bialik, too, among the scholars? "Has the poet turned researcher and editor of ancient texts?" They began to review his work, and to judge it by the petty standards of their "exact scholarship." Overlooking his mastery of the subject, his indefatigable labors, his flashes of insight and his fine interpretations,

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WHEN I AM DEAD
CHAIM NACHMAN BIALIK

WHEN I am dead, mourn thus for me and say:
There lived a man, and see, he is no more;
Timeless to death he went,
And in the middle day.
His song of life was rent;
Ah! pity, for he had yet one song more,
And now that song is lost, and lost for aye.
Ah! pity, for he had a harp—a soul
To live and speak; and as the singer spanned
The secrets of his heart therewith, the strings
Spoke 'neath his hand.
But of his secrets one was hid in heart,
His fingers skimmed about it and around
One string was left for dumb, and till this day
It gives no sound.
It is great pity, all her days this string,
Panting in silence, trembles for her song;
And for her love to rescue she may yearn,
Desire and long,
As the heart throbs for the invited guest,
And if he tarry she waits endless days,
To weep with hidden sighs that he comes not,
But still delays.
Now is there vexation to dismay,
There lived a man, and see, he is no more,
For in the middle day
His song of life was rent.
Yet he had one song, one ballad more,
And now that song is lost, and lost for aye.

—Translated by L. V. SNOWMAN

YENTE OF THE TENEMENTS

By B. KOVNER

BROWNSVILLE SANS EXPRESSMEN

A WEEK before Rosh Hashonah I hear Yente yelling:

"Mendel, what are you standing there idle, may you stand in aches! Don't you know we have to move? Run over and get Pitche, the expressman."

So I set out to find Pitche, who is a countryman of ours.

I enter his apartment and find the Pitcheche, that is, his wife. But Pitche is not in. I ask the Pitcheche: "Where is Pitche? I have a job for him. We are moving."

Says the Pitcheche that her Pitche will not be able to move us unless we wait until after the holidays.

"What is the matter?" I ask.

So she tells me that Pitche has grown a beard and temporarily abandoned his express wagon, for the reason that he has accepted the position of cantor with a synagogue group. He is receiving a hundred dollars for the holidays and has a choir of eighteen boys. At this moment, she explains, he is out with the president of the synagogue selling tickets.

"Pitche a cantor!" I exclaim. The Pitcheche saw the wonder in my face, so she brought out a poster and proudly unrolled it. I gave a look—there was Pitche—Pitche the horse-driver! Pitche in a Prince Albert, on his head a *yarmelke*, on his shoulders a *tales*, in his hands a *machzer*, and around him—on both sides, a gang of small and big boys, all with *yarmelkes* and *talesim* and long, thin necks.

I turn away from the poster and say to the Pitcheche: "Then this means that Pitche will not be able to move me?"

"No," she replies briefly.

So I run home and bring the news to Yente. Yente at once consigned both Pitche and myself to an unfortunate future and then told me to get Motie Krupnik, another expressman friend of ours.

I come to Motie's—the same story. It seemed that Pitche's success had infected Motie too. If Pitche could, why not he? So he too connected himself with a group in the role of cantor, and

improved on Pitche by getting \$200 for his work.

Wearily, I asked the Motieche to recommend me another expressman. Some men may have good fortune, but I have to move. The Motieche looks at me sympathetically and says:

"R'Mendel, it's a pity. Spare your feet. You won't get an expressman in all Brownsville. All the expressmen have become cantors."

I remained standing in perplexity, and wondering what I should do, when the Motieche relented and said:

"R'Mendel, you might try to go over to 22 Bates St. There you will find an expressman. Barney, his name is."

I run over to 22 Bates St. and meet the same answer. Barney too is a cantor. So I ask the Barneyche: "Isn't there one expressman left who can move me?"

"Wait until after Yom Kippur," the Barneyche replies. "Then my Barney will make you a good job and cheap."

I left 22 Bates St. and began a search over Brownsville. Finally, weary, dusty, breathless, I located an expressman who was not a cantor.

As he was moving me I asked him: "How does it happen you are not a cantor?"

He swore heavily and then told me that he had almost arranged to conduct services with a group, but his former partner in the expressing business, had grabbed the job behind his back and he was shoved out. The remembrance of this duplicity upset the ousted cantor very much and he swore the entire way to our new rooms.

PINNEY SHOWS SIGNS OF BUSINESS ABILITY

PINNEY throws an old sack over his shoulder, and much excited, runs out of the house.

It is winter and bitterly cold.

An hour or so later Pinney returns with the sack well filled with coal.

So I ask him: "Pinney, what is this?"

He answers: "Coal."

Yente now says: "But where did you get the coal?"

Pinney answers: "At the Italian's."

"At what Italian's?" asks Yente.

"The one who has a coal cellar on the second corner," Pinney replies.

"Did you steal the coal?" Yente asks.

"No," answers Pinney.

It then remained that I should watch Pinney.

In the meanwhile Pinney emptied the coal in the box near the kitchen stove, threw the empty sack over his shoulders, caught a chunk of bread and half an onion and disappeared down the stairs.

Says Yente to me: "Follow Pinney and see where he goes, may you go on crutches! See where he gets the coal from. If he steals it it'll be woe to him! I'll crack his ribs, I'll twist his arms out, I'll make him a cripple!"

I go after Pinney and see him stop at a coal cellar. The Italian proprietor was sitting at the bottom. Pinney stretched out his hands and built a long nose with all ten fingers and at the same time yelled down:

"Macaroni!" . . . "Ginney!" . . . "Monkey!"

Then he ran off a few yards. The Italian grew white with rage and began to throw lumps of coals after him. Pinney gathered the coal into the sack, hoisted it on his back, and went farther.

I see him stop before another coal cellar, where a little Jew, with a thin beard and smeared with coal dust, sat on a chair and looked for customers.

Pinney began operations by sticking out his tongue at him. He followed this by picking out a heavy stone and banging on the raised iron trap-doors of the cellar.

Cries the owner: "Bommer—get away from here!"

Pinney is deaf and bangs louder.

The coal dealer raises his voice and yells: "Bommer—take yourself off or I'll pull your arms out!"

Pinney replies by using more strength on the iron doors. The dealer jumps off his chair, seizes a big lump of coal and hurls it at Pinney.

Pinney dodges the coal and continues hammering. Flies up another lump of coal and another. When there was a sizeable heap near him he stopped, transferred the coal quickly to his sack, and ran away.

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The Strange and the Tragic – From An Historian's Scrapbook

THE first mention that we find of the Jews in any document connected with English history is in the canons of Ecbright, Archbishop of York, which contains an ordinance that "no Christian shall Judaize, or presume to eat with a Jew." These canons were issued in the year 950, and having been promulgated for the government of the province of York alone, show that the Jews were, even at early period, already resident in that country.

* * *

A particularly graphic illustration of the painful path along which the Jews have travelled is provided by the Penal Laws decreed in England in 1279, in the reign of Edward I. They follow:

1. No Jew shall come to or depart from England without license, on the pain of death.

2. No Jew shall walk or ride without a yellow badge upon his or her outward or upper garment, on the pain of death.

3. No Jew shall contemn Jesus Christ, nor blaspheme His Divinity, on the pain of being burnt.

4. No Jew shall stir out of house or lodging on Good Friday.

5. No Jew shall strike a Christian, on pain of having his right arm cut off.

6. No Jew shall kill a Christian, on pain of being hanged alive on a gibbet, and be fed daily on bread and water, till he dies upon the same gibbet.

7. If any Jew shall cheat a Christian, and escape, all the rest of the Jews shall make satisfaction to the Christian so cheated.

8. All the Synagogues of the Jews shall be suppressed; and if any of their Rabbis or Jewish Priests shall teach or preach against the Christian religion hereafter in England, all such teachers or preachers shall be burned.

9. No Jew, on pain of hanging, shall transport any bullion or coin beyond the seas, nor deface or melt down any Christian coin.

10. The King's judges shall not hear the testimony of a Jew against a Christian.

11. No Jew shall be sworn upon the Evangelist.

12. The Jew shall have twelve judges, two whereof Christians, and the other Jews, who shall try and determine all causes between Jews and Christians.

13. All the children of Jews, as soon

JEW'S PROGRESS IN MERRIE ENGLAND

as born, the rector or vicar of the parish shall take from them, put such to nurses, and breed them up in the Christian religion, for which the Jew ~~must~~ pay all the charges.

14. In the Exchequer appointed for the Jews there shall be half Christians and half Jews, and they shall both have equal power, and different locks and keys, to prevent fraud.

15. The Jews shall account for all the money they lay out, and for the profits and return, before the justiciaries over the Jews, as often as they shall be required.

16. If any Jew shall be converted to the Christian Faith, all his usurious acquisition to be converted to pious and charitable uses; but all his goods, estates, or moveables shall be his own, and not the King's as formerly accustomed.

17. The Jews shall go to hear Christian doctrine once a week, and as many English Jews as turn Christian shall be as free in England as if they were born of Christian parents.

18. No Jew shall cohabit with a Christian woman.

19. No Jew shall be buried in any consecrated ground.

20. No Jew shall correspond with any of the enemies of England.

21. No Jew's widow shall have any right of administration; but after the decease of her husband, all the Jew's effects and moveables shall be vested in the King, and the King shall be executor and administrator to all the Jews in England.

22. No Jew shall sue for his own debts, but in the name of the King, and with the King's license; and if any Jew defrauds the King of his Customs, or other rights, he shall forfeit his all to the King.

There is a record of an order sent by the Archbishop of Canterbury to the Bishop of London to destroy all the Jews' synagogues, and all the Jews' places of worship were immediately pulled down. This was in 1282.

Note that Law 18 says nothing about the cohabitation of any Christian man with a Jewish woman. It might be pointed out that today no Nazi was beaten up by his comrades or made to wear a humiliating placard because of cohabitation with a Jewish woman.

* * *

It will be surprising to learn that Queen Elizabeth had some knowledge of Hebrew. Among the entries in the parochial register of Saint Peter-Port, in Guernsey, the following entry is to be found in the Book of Burials:

"Octobre 1572 Le g Raoul le Chevalier, natif de Vire en Normandie, professor en Hebrew de la Reinne, Elizabeth, a este ici enterre."

* * *

Rodrigo Lopez is assumed to have been the model for Shakespeare's "Shylock." Despite its ignominious ending his career indicates the height to which a Jew could reach in old England.

Lopez was court physician to Queen Elizabeth. He was also the body physician to the Earl of Leicester and a friend of the Earl of Essex. He seemed to have been skilled enough in his profession to have been called upon by the College of Physicians to deliver a lecture on anatomy (although this invitation may have been inspired by his court association) and to have been shrewd enough a business man to have obtained from the queen the monopoly of importing aniseed and sumac into England.

Rodrigo's mind however turned strongly to political intrigue and he became embroiled in plots both in the English court and with representatives of Spain and his native Portugal. He was finally accused of complicity in a plot to poison Elizabeth. When he proclaimed his innocence he was put to the rack and a confession drawn from him. The trial that followed created a sensation. He was found guilty, and together with two alleged conspirators sentenced to be hung and quartered.

The sentence was carried out. With his last breath he uttered the cryptic words:

"I love the Queen as well as I love Jesus Christ!"

Historians differ on the question of his guilt or innocence.

BIRO-BIDJAN—A CRITICISM AND ANSWER

(Continued from Page 7)

for the Jews as well as all other nationalities in the Soviet Union than was possible in the separate national districts already developed. The taking of this step is an indication rather of the improved condition of the Jews than that "the state of distress among the unemployed Jews in the towns was constantly becoming worse." There has been no unemployment whatever in the Soviet Union since 1930.

It is well known that before the revolution the overwhelming mass of the Jewish population of Russia were deprived of all rights, were confined to "pales", lived in poverty, were limited to a few restricted occupations—living chiefly by trading—and subjected to relentless and brutal persecutions. Now the Jews are on a basis of complete equality with all other peoples.

With the development of a new social system which had no place for the non-producer, the economic adjustment of those Jews who had been traders was naturally difficult at first. The government, through special committees, has done everything possible to overcome these difficulties. Training and experience have done the rest. Today, of the three million Jews in the Soviet Union, over half a million are industrial workers, over three hundred thousand are farmers, half a million are organized handicraft workers, and the remainder are employed in government, social and cultural institutions. A complete school system with teaching in the Jewish language has been established as well as an extensive system of cultural institutions serving the Jewish people in their own language.

The agricultural colonization movement has been the most important measure taken to improve the economic and cultural conditions among the Jews. The statement that "the total number settled on the land after four years was only 17,000" is entirely misleading. It is estimated that altogether 86,100 Jews had been taken care of in the agricultural colonization movement in different parts of the U. S. S. R. by 1932, and about 4,500,000 hectares of land had been made available to Jewish colonizers. In addition to this the Soviet Government has rendered extensive assistance to those Jews already settled on the land of whom there were in 1932, 151,000 in the Ukraine, White Russia and other regions.

When it became apparent that still larger tracts were required to settle many more Jewish workers on the land, the Soviet Government in 1928 assigned the vast, almost unoccupied region of Biro-Bidzhan, a region of rich natural resources and boundless possibilities for development, for Jewish colonization. The successes achieved in the six year period in opening up and colonizing this region led to the further step on May 7, 1934, of raising the status of this section to that of a Jewish Autonomous Region. Foundations for extensive industrial and agricultural development have already been laid and building of houses on a large scale is fast solving the problem of adequate housing for the new settlers.

The territory, which is 27,000 square miles in extent, (a little larger than the state of West Virginia, which has a population of 1,729,205) is now inhabited by about 50,000 people of whom about 10,000 are Jews, and the remainder principally Russians and Koreans and a smattering of other nationalities. It is quite true that a considerable number of the original Jewish settlers returned to their homes, as would be the case in any pioneering venture, but with the constant growth and improvements now taking place the Jewish population of Biro-Bidzhan is steadily increasing.

There is no parallel with the situation in Palestine, and no question of submerging other nationalities in favor of the Jews. The region was very sparsely populated to begin with, the inhabitants were not homogeneous, were living under primitive conditions, and no one has been displaced or driven out. The local population has, on the contrary welcomed the economic and cultural opportunities that have come with the opening up of the territory. All the nationalities whose numbers warrant it have schools and other cultural institutions in their own language. Wherever any national group is sufficiently large in any part of the Soviet Union it may have its own local administrative organs.

The same principle of complete freedom to develop their own national culture on which Biro-Bidzhan itself has been established is extended to any other nationalities living in the region.

In addition to the Jewish self-governing administration of the province every possible opportunity for developing Jewish national life and culture will be provided. There is no interference with the observance of the Jewish religion by those who wish it, just as there is no interference with the profession of any other religion in the U. S. S. R.

(Signed) A. NEYMANN

First Secretary.

THE TWELVE MONTHS ENDING 5694

(Continued from Page 5)

He had contributed a million dollars to the Museum in 1928. Mr. Blumenthal has been president of Mt. Sinai Hospital for the past twenty-one years.

Elizabeth Bergner, following her expulsion from Germany because of her Jewishness, rose to remarkable fame as an actress in England on the stage and screen. She is today the most popular player in London, and if her visit to the United States this winter will be equally successful she will take rank as the leading actress of the English-speaking countries. She was honored by a visit from Queen Mary.

* * *

Many notables died during this twelve-month, among them:

Chaim Nachman Bialik, greatest of Jewish poets.

Jacob Wasserman, celebrated novelist.

Otto H. Kahn, capitalist and art patron. Kahn kept aloof from Jewishness all his life, but the Nazi persecutions brought him back to his people. A short time before his death he attended a Federation rally, at which he bade all Jews to "stand up and be counted."

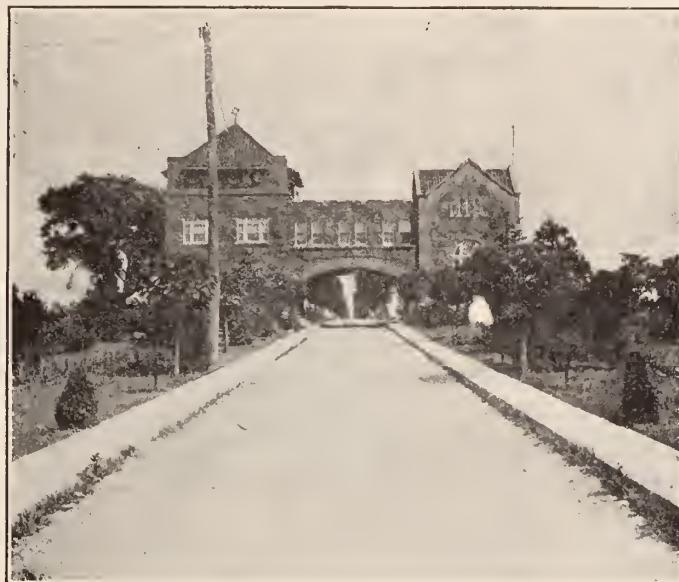
Fritz Haber, famous German chemist and 1918 Nobel Prize winner. Haber developed the poison gases used by Germany in the war but was forced out of his country by the Nazis and died in Basle.

Montague Glass, humorist and author of the popular Potash and Perlmutter stories.

Rabbi Hyman G. Enelow, soon after resigning from Temple Emanu-El. He died at sea.

Dr. George Alexander Kohut, noted scholar.

(Continued on Page 27)



In Planning Your Affairs For The New Year.

CONSIDER THE PURCHASE OF CEMETERY PLOTS. ONLY THIS TRANSACTION IS OF GREATER SIGNIFICANCE, SINCE IT CONCERN'S THE WORTHINESS OF A LAST RESTING PLACE.

IT IS A FINAL TRIBUTE TO THOSE WHO HAVE PASSED ON THAT THEIR MEMORIES SHOULD BE PERPETUATED NOT IN A CEMETERY PLOT HASTILY PROCURED IN A CONFUSED HOUR, BUT CAREFULLY SELECTED FOR BEAUTY OF SURROUNDINGS AND COMMUNAL FITNESS.

SUCH A CEMETERY IS PROVIDED BY THE BROOKLYN JEWISH CENTER IN THE MAGNIFICENT SUBDIVISION OF THE OLD MONTEFIORE CEMETERY AT SPRINGFIELD, L. I. THESE PLOTS WERE ACQUIRED BY THE CENTER AT A SPECIAL PRICE, AND CAN THEREFORE BE OFFERED BELOW MARKET VALUE. CONVENIENT TERMS OF PAYMENT MAY BE ARRANGED.

FOR FURTHER DETAILS WRITE TO

The BROOKLYN JEWISH CENTER

667 EASTERN PARKWAY

BROOKLYN, N. Y.

IN THE CENTER

GREETINGS FROM THE OFFICERS

The officers of the Center take this means of wishing the members of the institution a year blessed with health, happiness and contentment.

We are grateful to all the men and women composing the large Center family for their cooperation during the past year. We shall look forward hopefully to continued support which will enable the institution to continue its useful and praiseworthy activities.

Leshono Tovo Tikosevu!

JOSEPH M. SCHWARTZ,
President

HENRY SEINFEL, Vice-President
HYMAN AARON, Vice-President
HENRY GOLD, Secretary
FRED KRONISH, Treasurer

THE SISTERHOOD'S NEW YEAR GREETING

In behalf of the officers of the Sisterhood, I want to extend to all members of our organization and their families sincere wishes for a New Year filled with happiness and contentment.

We are looking forward to an active season of activities in which we hope to have the fullest cooperation of all members of our Sisterhood.

MRS. PHILLIP BRENNER,
President

ROSH HASHONAH GREETINGS

Rabbi and Mrs. Israel H. Levinthal extend to the families of the officers, trustees, directors and members, as well as to all of the various staffs of the Center, their sincerest prayers and best wishes for a very Happy New Year. May the new year mark the end of sorrow for our people and the dawn of a new era of peace and blessedness.

GREETINGS FOR THE NEW YEAR

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes on the occasion of the New Year.

JOSEPH GOLDBERG,
Administrative Director

THE SABBATH

Kindling of Candles at 7:12 o'clock. Friday Evening Services at 6:30 P.M. Sabbath Morning Services will commence at 8:45 o'clock.

CENTER ACADEMY OPEN FOR REGISTRATION

Center Academy will open September 17th and registrations are now being received.

Our Academy has become so well known throughout the country that it is surprising to learn there are many of our members who do not understand the work of the school, or who do not know of its success. Some have even said they did not know we had such a school.

The Academy teaches all of the fundamentals, art, music, science, cooking, gives a thorough foundation in Hebrew

SHALOM U'BRACHAH

It is my happy privilege on my return from Palestine to extend to the officers, members and to all connected with our beloved Center, the ancient Hebrew salutation, *Shalom Aleichem*—May peace ever abide in your midst. *Shalom U'Brachah!* To the greeting of peace I join a fervent prayer for your blessedness. May the New Year bring Peace and Blessedness to you and to your beloved ones, to this our beloved land of America, to our brethren in Palestine and in all the lands of their dispersion to our fellow men of all faiths and all climes! May the New Year see an end to human suffering, misery and sorrow. May this Rosh Hashonah mark the dawn of freedom and liberty for the Jew and for all mankind. And may we, in our Center, mark the New Year with a renewed consecration to hope and to labor, for the realization of these—our earnest aspirations and most fervent prayers.

—ISRAEL HERBERT LEVINTHAL

brew, and handles all this work in the progressive manner. This means that the children study big fields of interest and each subject including the Hebrew is worked into the big interest, as a part of it and not as a separate subject.

Every teacher is an expert in child guidance and the development of each child's personality receives the utmost consideration.

The graduates of the Academy have been most successful in high school so there is no reason to fear this type of education as a preparation for later schooling.

The Academy is chartered by the Board of Regents.

NOTED HEBREW SCHOLAR ADDED TO INSTITUTE FACULTY

The Institute of Jewish Studies for Adults, which Rabbi Levinthal organized last year and which was so successful the first year of its existence, will resume its sessions on Wednesday evening, September 26th, when a formal assembly of all students and friends will be held.

Rabbi Michael Higger, Ph.D., one of the outstanding scholars, especially in the field of the Talmud, has been added to this year's faculty. He will serve together with all the members of last year's teaching staff. Dr. Higger has edited numerous volumes of Talmudic texts, and is today recognized as one of the leading scholars in this field. Dr. Higger will give two courses—one a lecture course on "What is the Talmud?" and secondly, a course in the original text of a selected treatise of the Talmud.

In addition to Dr. Higger, Rabbi Ben Zion Bokser, also a graduate of the Jewish Theological Seminary, who last June received his Doctor of Philosophy degree from Columbia University, will continue his two courses in Jewish History and Jewish Religion. Hebrew courses, elementary and advanced, will be given by Mr. Benjamin Hirsh, Mr. E. M. Edelstein, Mrs. J. Serbin Beder and Miss Irene Bush. Other courses will be offered by Mr. Cyrus Levinthal, Mr. Louis J. Gribetz and Mr. Frank Schaefer.

The University of the State of New York recognizes these courses offered by the Institute for Alertness Credit when offered by Public School teachers.

The Institute will open for the season on Wednesday evening, September 26th.

HEBREW SCHOOL IN SESSION

The Center Hebrew School opened for the new term on Wednesday morning, September 5th, with most of the former pupils present. We are happy to report that new pupils are being registered daily, and we look forward to a very successful school year.

Our members are advised that registration of new pupils will continue for the next few weeks, and we hope that they will all avail themselves of the privilege which our institution is offering them through our school.

DAILY SERVICES

Morning Services at 7:00 and 7:30. Mincha Services at 7:15 P. M.

ROSH HASHONAH SERVICES

Services for Rosh Hashonah will be held in the Main Synagogue and in the Auditorium on Sunday and Monday evenings, September 9th and 10th, at 7:00 o'clock. On Monday and Tuesday mornings services will begin at 7:00 o'clock.

In the Main Synagogue the services will be conducted by Rev. Samuel Kantor, assisted by the well known Oscar Julius Choir. Rabbi Levinthal, who has recently returned from a six months' trip to Palestine and Europe, will speak on Monday morning, on the subject "Watchman—What of the Night?" On Tuesday morning, the second day of Rosh Hashonah, Rabbi Levinthal will preach on the subject: "Rosh Hashonah—The Anniversary of Creation". The sermons will be delivered at about 10:30 o'clock, and all worshippers are asked to please be in their seats before that time.

The services in the Auditorium will be conducted by Rev. A. B. Hertzson. Mr. Benjamin Hirsh, of our Hebrew School faculty, will address the congregation.

KOL NIDRE SERVICES

Services for Kol Nidre Eve will be held on Tuesday evening, September 18th, promptly at 7:00 o'clock. On Wednesday morning, services will begin at 7:00 o'clock.

In the Main Synagogue, Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre Prayer, and on Wednesday morning immediately after the Memorial Services for the Dead which will be said at 10:30 o'clock. Rev Kantor and the Oscar Julius Choir will officiate.

AN ALL YEAR AROUND CAMPAIGN

The Membership Committee of the Center is always "on the job" enrolling new members in the institution.

One may join at any time during the year and begin to enjoy all the facilities of the building and privileges of membership from the time of joining.

Enroll now as a member of one of the finest and most active Jewish institutions in the country.

CLARENCE DARROW TO ADDRESS CENTER FORUM

Arrangements have been made for a lecture to be delivered at our Forum by the distinguished criminal attorney, Clarence Darrow. His lecture will be delivered on Monday evening, November 19th, on a subject to be announced later. This will be Mr. Darrow's exclusive appearance in Brooklyn.



Clarence Darrow

DR. WILL DURANT TO OPEN THIS YEAR'S FORUM OCTOBER 15th

Mr. Max Herzfeld, chairman of the Forum and Education Committee, is happy to announce that the famous philosopher and lecturer, Dr. Will Durant, has accepted the committee's invitation to open this year's Forum lectures on Monday evening, October 15th. Prof. Durant will speak to us on the most interesting and timely subject: "Roosevelt Against the Barons".

PERSONAL

Rabbi Levinthal has been honored with election on the Board of Directors of the Jewish Theological Seminary of America.

FORUM OF THE CENTER WILL OPEN OCTOBER 15th

This year's Forum lectures will begin on Monday evening, October 15th, and will continue throughout the season. The Forum Committee, under the leadership of Mr. Max Herzfeld, is now actively engaged in making the necessary preparations for a most active season of lectures.

Men and women prominent in every field of human endeavor will be secured for our Forum. The names and dates will be announced in the forthcoming issues of our weekly and monthly publications.

In addition to our regular Monday night lectures, the committee is arranging for course lectures to be given on Wednesday evenings during the season. There will be lectures on Jewish subjects as well as psychology, literature and the drama.

TESTIMONIAL DINNER TO SOL SUSSMAN

Friends and associates of Mr. Sol Sussman, member of the Governing Board of the Center, will tender a Testimonial Dinner in his honor on Saturday Evening, September 29th at the Hotel St. George. The dinner is given as a tribute to his endeavors in business, social and philanthropic activities.

EXPRESSIONS OF CONDOLENCE

We extend our expression of sympathy and condolence to Messrs. Daniel and Phillip Amster upon the death of their beloved father on Friday, August 25th and to Mr. Sidney Farber, whose father died in Palestine recently.

ERECT A MEMORIAL TABLET

in the Center Synagogue
in honor of your departed dear ones.

An excellent method of perpetuating the memory of those who are "gone but never forgotten".

Order Memorial Tablets now in order to have them ready for the Memorial Services on Yom Kippur and Succoth.

NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Gluck, Nat
Unmarried Silks
Res.—2077 East 12th Street
Bus.—252 W. 37th St., N. Y.
Proposed by Phil Singer

Hamerman, Morris
Unmarried Attorney
Res.—577 Empire Boulevard
Bus.—521 Fifth Ave., N. Y.
Proposed by Phil Singer

Kranberg, Joseph
Unmarried Buyer
Res.—601 Crown Street
Bus.—225 W. 34th Street, N. Y.
Proposed by Larry Silberberg

Lassman, Miss Anne
Teacher
Res.—119 Pennsylvania Ave.

Nash, Miss Lillian
Res.—1344 Eastern Parkway

Schnall, Judson E.
Unmarried Architect
Res.—1752 Union Street
Bus.—26 Court Street
Proposed by Harold Lipsky and
Leo Rokeach

Slipyian, Miss Rose
Law Clerk
Res.—1470 President Street
Bus.—1483 Fulton Street
Proposed by Joseph Goldberg

The following has applied for reinstatement as a member of the Center:

Reibstein, Barnett
Married Clothing
Res.—1324 Carroll Street
Bus.—487 Broadway, N. Y.
Proposed by Albert Witty
EMANUEL GREENBERG, *Chairman*
Membership Committee

MR. HIRSH RETURNS TO CENTER HEBREW SCHOOL

The parents of our Hebrew School pupils and the members in general will be happy to learn that the Hebrew School Committee has succeeded in securing again the services of Mr. Benjamin Hirsh on the teaching staff. Mr. Hirsh left last year for Boston to assume the principalship of one of the largest Hebrew Schools in the New England States. He was missed so much by the many friends he made in the student body of our school, that he was induced to come back to our midst.

The Review welcomes Mr. Hirsh and hopes that he will achieve greater accomplishments in the Center than he has in the past.

WHY HITLER DOTES ON WAGNER

(Continued from Page 10)

at last he lied himself into being a poet, and was duly rewarded by having his poetical lies set to music by our own composers. He was the conscience of Judaism, in the same way as Judaism itself is the evil conscience of our modern civilization."

The essay concludes with the opinion that there is no hope or future for the Jew. Only the "untergang."

"Das Judenthum in der Musik" created a scandal when it was published, and when Wagner was attacked by Jews for its viciousness, and when certain influential Jews barred him from their patronage, he professed great indignation that a critical essay, a just statement of fact, should have brought him such en-

mity. In this attitude too there is a parallel with the Nazis, who became bitterly indignant because the Jews whom they boycotted and outraged boycotted their merchandise.

Many students of Wagner's life have expressed the opinion that the genesis of this essay lay in the fact that Wagner was part Jew, and that he excommunicated the Jews with the traditional venom of an apostate. But Wagner's Jewishness always hung on a slim thread of evidence and was finally disproved by the late O. G. Sonneck, head of the music department of the Library of Congress. Mr. Sonneck's findings will be published in the next issue of the *Review*.

YENTE OF THE TENEMENTS

(Continued from Page 12)

And so I see Pinney go from cellar to cellar until he had his sack filled with as much coal as he could carry. Then he went home and emptied it.

It seemed to us that Pinney would supply us that winter with all the coal we needed. And not only coal, but also fruit and some groceries.

I find him in front of a fruit stand aggravating the stand-owner. The owner grows furious and throws at him anything that comes to his hand—a spoilt apple, a pear, a banana, an orange. Pinney gathers all this up, brings the fruit home, Yente cuts out the rotten parts and cooks it.

But Pinney does not rest.

He goes to the door of a grocery store. He sticks out his tongue at the store-keeper, makes a nose with his fingers, a fig with his fist. The grocery man hurls an onion, a potato, a beet. Pinney collects the vegetables and brings them to Yente.

In short, Pinney has become a great help to us and has made it easier for us to overcome the depression.

And Yente is satisfied. She says: "So long as Pinney does not take the things himself it is all right. He gets them honorably. In fact, she is very proud of him. He shows all the signs of being a good business man, she says.

TWENTY-TWO DIED

(Continued from Page 6)

Hannah's parents they killed.

Twenty-two, in all, died in Eliezer Don's house. Twenty-two martyrs.

Their souls rest in peace.

There were no arms in the house—except Eliezer Don's revolver that failed. The people were defenseless.

Two were saved in that house as by a miracle. A girl of fifteen, Hannah's sister, was pushed into a closet by Lazar Yanishker—one of the students in the Yeshivah. Yanishker, twenty-four years old, powerfully built, was known as the giant of the Yeshivah. He held the girl confined in the closet during the massacre. When she saw her parents

killed — she was watching through a crack in the door — she would have screamed. Yanishker held her mouth—held it so tightly that her lips were swollen and distorted for weeks after.

When the Arabs had done slaughtering they turned to plunder. They tried to open the unlocked door of the closet. Yanishker held its handle inside—held it so fast that they gave up trying to pry the door open. He saved his own and the girl's life thereby—much more than he could have done, despite his physical prowess, had he tried to face the armed killers.

The Arabs had not forgotten the friendship of Eliezer Don Slonim.

KOTIMSKY and TUCHMAN
CATERERS OF THE
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to all Members of the Institution and their Families
THEIR BEST WISHES FOR A VERY HAPPY NEW YEAR

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THE BIALIK I KNEW (Continued from Page 16)

captious scholars commenced caviling.

Here a reference was inexact; there the date of the publication of the *Aleppo Mahzor* was wrong; once he failed to mention a scholar's publication. Other faults Bialik himself admitted, and, unswerving from his yearning and determination to see the edifice of Hebrew poetry rise in its full glory "before the eyes of all Israel", acknowledging his indebtedness to other scholars he labored on.

Three thick volumes of Gabirol's poetry were edited by him, and a volume of the secular poetry of Moses Ibn Ezra. He had collected the complete religious work of the latter poet. He planned also popular editions of the works of Jehudah Halevi, Abraham Ibn Ezra and Samuel Ha-Nagid—and above all, a new edition of his first and favorite Ibn Gabirol. In the midst of his holy, beloved labors he was removed from us.

We were sitting at sunset in a New York Hotel, Bialik and I and a friend. The last rays of the setting sun were playing on his thoughtful countenance as he related to us the story of his childhood and youth, a story we had

read many times before — but now were hearing from his own lips. In his Yeshivah days, he said, becoming weary at times of the pilpulish intricacies of the Talmud, he would dream of lands beyond the borders of Russia, lands where education was fuller, where poetry flowed. "*Es giesst sich poesie*" he said in Yiddish. He himself, pouring out poetry with ever sustained vigor from his own heart and mind, discovered for us, in our own spiritual inheritance, the rich golden treasures of Medieval Hebrew Poetry.

IN MEMORIAM

It is with deep regret that we announce the death of

EDWARD A. BANKER

of 789 St. Marks Avenue, Brooklyn, and Asbury Park, N. J., who departed this life September 3, 1934.

To the family of the deceased and to the relatives and friends, the Center extends its sympathy and condolence.

PERSONAL

Congratulations are extended to Dr. Joseph Krimsky, son of Mr. and Mrs. Jacob Krimsky, of 444 Crown Street, who has just completed his internship at

Dickens 2-5424

SLocum 6-6560

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— *from* —

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JACOB HARMATZ

LOUIS ZANKEL

MR. AND MRS.

JACOB L. HOLTZMANN

MISIKOFF BROTHERS

HON. AND MRS.

IRWIN STEINGUT

1406 PITKIN AVENUE

extend their best wishes for a

HAPPY NEW YEAR

*extend to the members of the Brooklyn
Jewish Center and their families
their sincerest wishes for a
happy, healthy and pros-
perous New Year*

*extend to their friends and relatives
and the Jewish community in gen-
eral their sincere wishes for a
very Happy and Prosperous
New Year*

MR. AND MRS.
HYMAN AARON

extend their best wishes for a happy and prosperous New Year to all the officers, Trustees, Directors, and members of the Center, as well as to their friends and relatives.

MR. AND MRS.
LOUIS BRENNER

1462 PRESIDENT STREET

extend to their friends and relatives their best wishes for a Happy New Year

MR. AND MRS.
PHILLIP BRENNER

AND FAMILY

1416 CARROLL STREET

extend to their relatives and friends their best wishes for a Happy New Year

PROF. AND MRS.
MAURICE FINKELSTEIN

of 1066 PARK PLACE

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year.

MR. AND MRS.
HENRY GOLD

extend their best wishes for a happy and prosperous New Year to all the officers, trustees, directors, and members of the Center, as well as to their friends and relatives.

DR. AND MRS.
MAX GOLDSTEIN

334 NEW YORK AVENUE

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year.

MR. AND MRS.
DAVID GOODSTEIN

of 1338 CARROLL STREET

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

HON. MR. AND MRS.
EMANUEL GREENBERG

of 1281 CARROLL STREET

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year.

MR. GEORGE JABLOW

of 1340 PRESIDENT STREET

extends to his friends and relatives and the Jewish community in general his sincere wishes for a very Happy and Prosperous New Year

MR. AND MRS.
FRED KRONISH

and Son

1333 PRESIDENT STREET

wish their parents, relatives and friends Health, Happiness and Prosperity for the New Year

MR. AND MRS.
FRANK LEVEY

250 CROWN STREET

extend to their friends and relatives best wishes for a Happy New Year

MR. AND MRS.
HARRY LIBERMAN

and Family

699 MONTGOMERY STREET

wish their relatives and friends a Happy and Prosperous New Year

The MIZRACH WINE CO., Inc.
OF NEW YORK

extends their greetings for the New Year
to the
Rabbi, Officers and Members of the Center

MR. AND MRS.
JOSEPH M. SCHWARTZ

*extend to the officers, trustees, Board of
Governors and the entire membership
of the Brooklyn Jewish Center, their
best wishes for a Happy and Prosperous
New Year.*

MR. AND MRS.
NATHAN D. SHAPIRO

1400 PRESIDENT STREET

wish their friends and relatives a
Happy New Year

MR. AND MRS.
HARRIS SALIT

1307 CARROLL STREET

extend to their friends and relatives,
and to the officers and members of
the Center, their best wishes for a
Happy New Year

MR. AND MRS.
HENRY SEINFEL

extend to the officers, trustees, Board of
Governors and the entire member-
ship of the Brooklyn Jewish
Center, as well as to their
relatives and friends,
their best wishes
for a
HAPPY and PROSPEROUS
NEW YEAR.

HYMAN SPITZ
FLORIST

1685 PITKIN AVENUE

extends best wishes for a
HAPPY NEW YEAR

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6 Room Corner Apartment
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and Family

1276 PRESIDENT STREET

extend to their friends and relatives their best wishes for a Happy New Year

MR. AND MRS.
MORRIS DLUGASCH

wish their relatives and friends, Health, Happiness and Prosperity for the New Year

MR. AND MRS.
JACOB EISENBERG

1015 WASHINGTON AVENUE

extend to their relatives and friends Happy Greetings for the New Year

MR. AND MRS.
M. FABRIKANT

640 EMPIRE BOULEVARD

extend to their friends and relatives their best wishes for a Happy New Year

MR. AND MRS.
JACOB A. FORTUNOFF
AND SONS

of 780 MONTGOMERY STREET

wish their relatives and friends, Health, Happiness and Prosperity for the New Year

MR. AND MRS.
ABRAHAM GINSBURG

576 EASTERN PARKWAY

extend to their friends and relatives and all the members of the Center their best wishes for a Happy New Year.

MR. AND MRS.
CHARLES GOELL

and Family

extend best wishes for the New Year to their friends and family and all members of the Center.

MR. AND MRS.
JACOB GOELL

576 EASTERN PARKWAY

wish to extend New Year's Greetings to their relatives and officers and members of the Center

MR. AND MRS.
SAMUEL GREENBLATT

770 ST. MARKS AVENUE

extend to their friends and relatives their best wishes for a Happy New Year

MR. AND MRS.
SOLOMON LEIBOWITZ

1355 PRESIDENT STREET

extend to their relatives and friends their sincere wishes for a Happy and Prosperous New Year

MR. CYRUS LEVINTHAL

of 475 FIFTH AVENUE, NEW YORK CITY

extends to his relatives and friends Happy Greetings for the New Year

MR. AND MRS.
AARON LEWIS

of 1482 CARROLL STREET

extend to their friends and relatives their best wishes for a Happy New Year

MR. AND MRS.
HYMAN RACHMIL

and Children

1056 PRESIDENT STREET

extend to their friends and relatives their best wishes for a Happy New Year

MR. AND MRS.
NATHAN T. SCHWARTZ

and Family

Wish you and yours a Happy and Prosperous New Year

MR. AND MRS.
SAMUEL S. WEISBERG

9 PROSPECT PARK WEST

extend to their friends and relatives their best wishes for a Happy New Year

MR. AND MRS.
R. ALBERT

763 EASTERN PARKWAY

wish their relatives and friends a
Happy New Year

DR. AND MRS.
S. J. BERNSTEIN

993 ST. MARKS AVENUE

wish their relatives and friends a happy
and prosperous New Year

MR. AND MRS.
BENJAMIN BREIER

wish their relatives and friends a
Happy and Prosperous New Year

MR. AND MRS.
CHARLES DILBERT

345 WOODBINE STREET

extend to their relatives and friends best
wishes for a Happy New Year

MR. AND MRS.
HARRY DILBERT

110 WYCKOFF AVENUE

extend their best wishes for a
Happy New Year

MR. AND MRS.
LOUIS DILBERT

345 WOODBINE STREET

wish their relatives and friends a
Happy and Prosperous New Year

MR. AND MRS.
JOSEPH FELDT
AND FAMILY

288 CROWN STREET

extend their New Year Greeting to
Friends and Relatives

DR. AND MRS.
R. FINKELSTEIN

and Family

576 EASTERN PARKWAY

wish their relatives and friends a Happy
and Prosperous New Year

MR. AND MRS.
HARRY A. FREEDMAN

and their Children

1522 PRESIDENT STREET

extend to their friends and relatives their
best wishes for a Happy New Year

MR. LOUIS B. FUNK

1245 EASTERN PARKWAY

extends his New Year Greetings to his
Friends and Relatives

MR. AND MRS.
JOSEPH GOLDBERG

and their sons, Ephraim and Alvin Harold

extend to their relatives, friends and
members of the Center their Greetings
for the New Year

MR. AND MRS.
MARTIN M. GOLDMAN

645 EASTERN PARKWAY

extend to their friends and relatives their
best wishes for a Happy New Year

MR. NATHAN GROSSMAN

1035 WASHINGTON AVENUE

extends his best wishes for a Happy New
Year to his friends and relatives

MR. AND MRS.
LOUIS GREENFIELD

1630 BROADWAY

extend to their friends and relatives their
best wishes for a Happy New Year

MR. AND MRS.
ISIDOR GRAY

and Family

1459 PRESIDENT STREET

extend to their friends and relatives their
best wishes for a Happy New Year

MR. AND MRS.
HENRY HOLTZMANN

of 147 WEST 79TH STREET, NEW YORK

extend their New Year Greetings to their
Friends and Relatives

MR. BENJAMIN KAPLAN

1632 CARROLL STREET

wishes his relatives and friends a happy
and prosperous New Year

MR. AND MRS.
BENJAMIN J. KLINE

1354 PRESIDENT STREET

extend to their friends and relatives best
wishes for a Happy and Prosperous New Year

MR. AND MRS.
NATHAN HALPERIN

748 ST. MARKS AVENUE

extend their New Year Greetings to their Friends and Relatives

MR. AND MRS.
DAVID HALPERN
AND FAMILY

wish their friends and relatives a Happy and Prosperous New Year

REV. AND MRS.
SAMUEL KANTOR

extend to their relatives and friends their best wishes for a Happy and Healthy New Year

MR. AND MRS.
ROBERT KRAUSS
1461 CARROLL STREET

extend their best wishes for a Happy and Prosperous New Year

MR. AND MRS.
PHILIP L. LIPSHUTZ
and Sons
1387 CARROLL STREET

extend to their relatives and friends their best wishes for a Happy New Year

MR. AND MRS.
MAX LOVETT
of 1267 PRESIDENT STREET

wish their relatives and friends a Happy and Prosperous New Year

MR. AND MRS.
ISADOR LOWENFELD

258 SULLIVAN PLACE

extend their New Year Greetings to their Friends and Relatives

MR. AND MRS.
IRVING LURIE
and Family

of 1293 CARROLL STREET

wish their relatives and friends a Happy and Prosperous New Year

MR. AND MRS.
LEIB LURIE

1451 UNION STREET

extend to their friends and relatives best wishes for a Happy New Year

MR. AND MRS.
SAMUEL NICOLL

431 BROOKLYN AVENUE

wish their friends and relatives a Happy and Prosperous New Year

MR. LOUIS J. PALATNICK

383 EAST 52nd STREET

extends to his friends and relatives a happy and prosperous New Year

MRS. IRENE POLLACK

of 1660 UNION STREET

extends to her relatives and friends her best wishes for a Happy New Year

DR. AND MRS.
HENRY PLOTKIN

883 PARK PLACE

extend their New Year greetings to their relatives and friends

MR. AND MRS.
JOSEPH M. PRENSKY

576 EASTERN PARKWAY

extend their New Year greetings to their friends and relatives

MR. AND MRS.
JACOB ROSEN

1035 WASHINGTON AVENUE

wish their relatives and friends a very happy New Year

MR. AND MRS.
MORRIS ROSENFELD

354 NEW YORK AVENUE

extend to their friends as well as to all the members of the Brooklyn Jewish Center a Happy New Year

MR. AND MRS.
SAMUEL ROTHKOPF

of 546 CROWN STREET

wish their relatives and friends a Happy and Prosperous New Year

MR. AND MRS.
LOUIS SCHACHTER

921 WASHINGTON AVENUE

extend to their relatives and friends best wishes for a happy New Year

MR. AND MRS.
ABRAHAM SHAPIRO

and Family
and MRS. FROMBERG
of 725 ST. MARKS AVENUE

extend to their friends and relatives their
best wishes for a Happy and Prosperous
New Year

MRS. ABRAHAM SHAPIRO

President of
MIZRACHI WOMEN'S ORGANIZATION OF AMERICA

wishes a prosperous and happy New Year to
the members, friends and sympathizers of the
Mizrachi Organization.

MR. AND MRS.
WILLIAM I. SIEGEL

and Children

1602 CARROLL STREET ...

wish their friends and relatives a
happy and prosperous New Year

MR. AND MRS.
GEORGE J. YOUNG

1333 PRESIDENT STREET

extend to their relatives and friends
Happy Greetings for the New Year

MR. AND MRS.
ALBERT WITTY

AND IRWIN

240 CROWN STREET

extend to their relatives and friends their
best wishes for a Happy New Year

MR. AND MRS.
JOSEPH STARK

and Family
of 270 CROWN STREET

extend to their relatives and friends their
best wishes for a Happy New Year

MR. AND MRS.
SAMUEL STARK

and Family

extend to their friends and relatives best
wishes for a Happy New Year
693 MONTGOMERY STREET

MR. AND MRS.
HARRIS WEINGOLD

of 1322 CARROLL STREET

extend their New Year Greetings to their
Friends and Relatives

MR. AND MRS.
WILLIAM WEISMAN

extend New Year Greetings to their
Friends and Relatives

MR. AND MRS.
MORRIS D. WENDER

1191 CARROLL STREET

extend to their friends and relatives their
best wishes for a happy New Year

MR. AND MRS.
HARRY ZIRINSKY

of 550 CROWN STREET

extend to their relatives and friends their
best wishes for a Happy New Year

America, and a lawyer of distinction.

Paul May, Ambassador from Belgium
to the United States.

Horace Liveright, one of the best-
known of American publishers.

Sime Silverman, founder of "Variety,"
the world's leading theatrical trade weekly.
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